

GIBBONS (Henry) Sr.

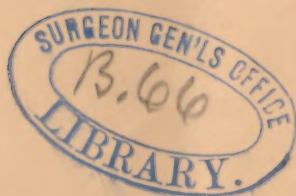
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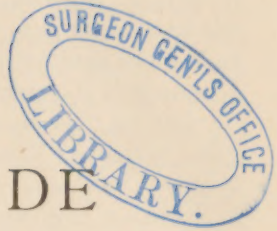
ON FETICIDE

BY

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Notwithstanding the earnest opposition of writers and lecturers and preachers and legislators, the practice of feticide appears to be on the increase. It is universally condemned. No one ventures openly to defend it. It is altogether repugnant to the moral sentiment of society. It awakens anxiety and apprehension for the future of the nation. It is becoming a constitutional disease, a *cachexia*, poisoning the blood and distilling its venom into every fiber of the body politic. In the contemplation of the subject, it has appeared to my mind to be much less an isolated vice than people are wont to suppose. There are certain practices and customs, certain opinions and modes of thought, with which it is related, and which I propose to consider briefly in this essay.

Feticide is not a vice of ignorance. It prevails most among intelligent or half-taught people. It is fostered by a certain kind of knowledge which has become popular in late years.

In the estimation of our public guides, knowledge is the one thing needful in a State—the sum and substance of education. Knowledge is power, but power for evil as well as for good. If misdirected, it puts arms in the hands of the malefactor and makes him skillful in crime. There is more knowledge than ignorance in the parentage of feticide.

“Reform,” is another watchword of mischief. What the great woman of France exclaimed on her way to the guillotine may well be said of *reform*: “Oh! what crimes are perpetrated in thy name!” So much has the word been abused by schemers, and dreamers, and plotters, that it has almost become a stench in the nostrils. The cry of reform in religion, in morals, in politics, may well excite suspicion of selfish if not sinister purposes.

My hearers cannot have failed to observe the existence of a certain class of persons whose special mission is to diffuse a knowledge of everything belonging to the sexual organs, and to reform the marriage relation. The work is mostly done by lecturing, and the subject strikes a cord in the public mind by which a prurient crowd is attracted. Young ladies are taught to “know themselves,” and are initiated into the mysteries of Lucina, and qualified to meet all the emergencies of life. Married women also become wise as “sage-femmes,” and learn many arts that may be of service to them. Of course it is not the design to promote feticide. On the contrary, the practice must be condemned; but the pupils, nevertheless, acquire valuable knowledge on the subject.

In the days of our fathers, marriage and increase were left in charge of the affections. Men and women followed their natural impulse. They did not stop, either before or after marriage, to study the Malthusian arithmetic. Matches were made for life, for better or worse, and not on trial as at present. The family increased without restraint and without anxiety. Parents were proud of their dozen children, like the Patriarch of the Hebrews—not ashamed of them nor afraid of their starvation.

But the age of calculation has come. When men contemplate matrimony they take their slate and begin to cipher. After marriage they cipher again, in multiplication we may say. The

wife also calculates. The troubles and pains of gestation and nursing are taken into view. The temporary privation of social and fashionable enjoyment is considered. Friends are not wanting to inspire her with disgust of a large family. Children are a nuisance—at least before they are born, and it is only after their birth that nature compels the mother's love. What a blessing that God has made woman, in this respect, like the brute creation, and forced upon her the animal instinct of love of offspring! But for this, so prevalent is the hatred of family increase, that I verily believe that child murder would be ten-fold more common in our Christian land than it is in China.

My first recollection of any public movement under the name of "reform" directed to the marriage and family relation, dates back about fifty years, to the New Harmony settlement under the charge of Frances Wright and Robert Owen. In this socialistic community the marriage ceremonial was abolished, and parties married each other at will. It was only necessary to inform the "Council," and have the marriage entered on the minutes. The minutes were published regularly in the *New Harmony Gazette*, the organ of the community. I well recollect reading in the minutes a record of the marriage of two individuals, one white and the other a quadroon. The record ran thus: "A. B. and C. D. informed the Council that last night they began to live together"—this and nothing more! About the same time Frances Wright and Robert Dale Owen (son of Robert) engaged in a crusade against certain religious and social institutions, under the banner of "Free Inquiry." One of the publications circulated by them, written by Owen, was entitled, "Modern Physiology." It was founded on the Malthusian idea of the dangerous increase of population and the necessity of checking the increase, and it described minutely the several methods of preventing conception.

I scarcely know how to handle my subject without offending against esthetic laws; but I am reminded that the physician cannot always do justice to his patient if he is too much afraid of soiling his hands. The theme is of too great magnitude to warrant the glossing over of its strong points with doubtful language. My hearers will have no difficulty in perceiving the relation which such publications as that just referred to bear

to feticide. Familiarity with preventives prepares the way for criminal abortion.

From the date referred to, onward to the present day, through the long years of the half century, those who are old enough can trace the continuous stream of obscene feticidal literature through pamphlet and lecture, and more particularly in the newspaper press. But worse than all this is the secret stream which permeates society, flowing verbally in the family circle and among the unmarried, teaching how the wife may avoid becoming a mother, how lust may be gratified without penalty, how shame may be concealed by ante-natal murder.

That an inconsiderate and unrestricted increase of the family is often an evil, no one will deny. But it is nothing compared with the results of calculation and unnatural restraint. The Creator has implanted in the human mother an instinctive love of offspring. What if that love be supplanted by hatred? What if the embryo, in the whole course of its development, be an object of aversion and loathing? Do you suppose the infant will possess a perfect and vigorous organization? Is there not, to say the least, an imminent risk of an impaired constitution, a feeble body or mind, a tendency to disease, suffering and premature decay? I have no question that unwilling conception and detested gestation have many times marred the offspring, and that their sin against nature has been visited on the parents in the sickness and pain of body, feebleness of mind, or perversion of the moral sense of their children. Farther than this, it appears to me undeniable that aversion to offspring and the restraints imposed by it, if largely extant, must lower the national character physically, intellectually, and morally.

For many years, the average size of families in France has been growing smaller and smaller. The change has been effected through the same calculation and restraint to which I have referred as increasingly prevalent in our own country. At the same time there has been noticed a diminution of the average stature of the French people. Statesmen are disquieted and alarmed at the arrest of population and the prospective deterioration of race. These facts ought not to be lost on the people of the United States. Already it is demonstrated by statistics carefully collected, that in some sections the increase

of population depends on the foreign element, and that there is no increment from the native stock.

It is a universal law that the poor increase faster than the middling and wealthier classes; in other words, that the increase is in inverse proportion to the means of support. The poor do not regard the burden of child-bearing. Gestation does not stand in the way of their pleasures, nor do they fret lest their children shall starve. Large families are often a source of profit to the laboring classes. I knew a little boy who was employed in a printing office, and whose parents resided near a cotton factory which engaged a large number of very young hands. The lad was one of eight children, and his employer, on learning this fact, remarked that so many children must be very profitable to the parents. They would be, was his significant reply, if they were all ten years old when they were born. And here is the difference between the rich and the poor. As the children of the poor grow up, they become sources of revenue to the parents, who find their interest in an unrestricted increase. Whereas, the children of the better classes—better because they have higher aspirations—are a source of increased expenditure. Hence one of the strongest inducements to feticide in married women, is wanting in the humblest walks of life.

And how does the future of the children of the rich compare with that of the children of the poor? Is there anything more uncertain—unless perhaps speculation in mining stocks—than success in life and business among those who set out with an inheritance of wealth? Take any given number of young men, say one hundred, who begin to-day the voyage of active life endowed with a competence, and the same number of the children of the poor, trained to toil, and with such schooling as all poor children in our republic can obtain, and trace their onward course to the middle climacteric, twenty-five or thirty years hence, and then call the roll. Shall we not find, think you, that money has been a curse oftener than a blessing, and that poverty has furnished a stimulus which has inspired to triumphant effort? Read the biographies of great men. Have not a large proportion become great in spite of adversity, and gathered from the seeds of difficulty a harvest of success?

Whatever deters from marriage tends to licentiousness, prostitution, and feticide. It is therefore better to promote marriages, even in the face of a lean budget and other considerations of policy—always presuming on the mutual affection of the parties. In royal families marriage is controlled by motives of state. There are few love matches among princes, and yet their marriage relations are not often unhappy. Providence has so organized the human character that when a marriage contract is formed, even without affection and merely from motives of policy, it is impossible for the parties to cohabit without the development of a mutual attractiveness, if not of real love; *unless*, and here is an important condition, there be some inherent vice of organization, some infirmity of temper, in one or both, which would disqualify for all matrimonial alliance. Companionship is a natural want. The human heart, like a vine, is always throwing out its tendrils in quest of an object of attachment. I think it was Swift who expressed the sentiment that if he had no other object on which to place his affections, he would seek some vine or shrub, and cultivate and cherish it with all his heart.

Early marriages are not so apt to result from calculation and policy as those of riper years; but the latter end more frequently in divorce. The increasing frequency of divorces in our country is a source of much anxiety to the moralist. It is both a cause and an effect of vicious morals. When the divorce grows out of drunkenness, or licentiousness, or other flagrant vice of one of the parties, the case is clear; but incompatibility of temper and some other alleged causes, should put both parties to shame. In some countries convicts are required to wear the letter T on their backs. It might be well for divorced people to put the letter D to a similar use.

Phrenology has also offered its services in calculating the question of matrimony. With its calipers it measures the diameters and the nodules, and fits head to head in the holy alliance of hearts. There was a time in the rising glory of phrenology when its advocates fondly hoped that they had solved the great problem, and that the phrenologist would almost supersede the priest in matching the sexes—that he would at any rate precede in granting permits on the ground of fitness.

But I have never known a marriage determined by cranial measurement, though I have known blockheads, male and female, whose fate in this regard was in the hands of the fortune-teller.

Then comes the pathological inspector, like an examiner for life insurance, who looks to the sanitary condition of the next generation, and refuses a marriage license to persons who may transmit disease, particularly pulmonary consumption. Whether persons of consumptive tendency should marry is a question of interest and importance; the parties, however, generally settle it for themselves. Marriage, among young people at least, is not commonly the result of deliberate selection. The first step is one of accident, and when a mutual attachment is once established, the question of health is ignored. Rarely has the prospect of disease and premature death broken the chain of love; on the contrary, it is more apt to awaken sympathy and rivet the links. How often do we see the betrothed rush with transport into each other's arms and seal the compact in the very presence of the angel of death! As spectators and friends we pity them, but they do not ask our pity, for they are but fulfilling the destiny of mortals and finding in sorrow a deep and holy joy.

I have never been able to appreciate the sanitary law which would cut off from the privileges and enjoyments of married life all individuals of consumptive tendency. Consumption very often selects for its victims the brightest and best, the flower of the flock; females endowed with the noblest qualities of the heart, and fitted to make the most affectionate wives and the most devoted and exemplary mothers. And why should those whose hearts are the special depository of the affections, whom nature has made more than others capable of loving and being loved, why should they be arbitrarily excluded from that blessed union and companionship which may be essential to their happiness and to the perfection of their character?

The only answer is that the progeny is likely to inherit disease. But what if they do? Is it not a part of the general plan? Who knows but that society will derive moral benefit more than sufficient to compensate for the apparent physical evil? Death is never demoralizing. We pronounce it sad and

sorrowful when youth is cut down in the early Spring. But the house of mourning is more congenial to virtue than the house of joy. Sorrow softens, and chastens, and refines the soul. The memory of the dear departed is a fountain of joy to the bereaved. To recall their fond image, to look back at their lives, to sit again with them in the family circle, to take to our arms their shadowy forms, to visit their graves and strew them with flowers—oh! there is virtue, there is happiness, there is religion, in communion with the dead.

Besides, the inheritance of disease from consumptive parents is by no means inevitable. A large proportion of children born of parents only one of whom has the pulmonary taint, escape the transmission. More particularly is this the case when the family is governed by sound hygienic laws. Nay, I have known more than one instance of complete and permanent immunity from pulmonary disease in the offspring of parents both of whose families were almost exterminated by disease of the lungs. On the other hand, how often do we see the disease developed where it cannot be traced to inheritance!

If the purpose of marriage were to develop the physical form and vigor of the race, or in the plain language of the farm-yard, to improve the breed as animals, then it would be well to single out certain classes of subjects and consign them to celibacy. But bodily health and vigor is no guaranty of either intellectual or moral superiority. On the contrary, the virtues are more wont to dwell with corporeal frailty. Pulmonary consumption is not a disease of the inmates of the State prison. Inducements and proclivities to crime are not associated with the tubercular diathesis. If sexual restrictions are to be imposed for the benefit of future generations, let the prohibition begin with the slaves of appetite and sensuality.

“But,” I hear a whisper in the audience, “what has all this to do with the subject in hand?” I answer: Whatever tends to discourage marriage and to remove it from the domain of the affections and to make it the subject of calculation, tends in a greater or less degree to promote licentiousness, prostitution, and feticide.

Our age and our country, alive with free and busy thought, have given birth to a number of anomalies if not monstrosities,

religious, intellectual, and moral. Among these, not the least remarkable is the peculiar code of sexual morality known as "Free Love." According to this code, all legal, social, and conventional restraint between the sexes, when adverse to inclination, is immoral, licentious and sinful. Connubial fidelity, when either party loves in another direction, becomes prostitution; whilst that which the world so stigmatizes, becomes, when prompted by natural affection, a virtuous and holy indulgence. The motto, "Highest freedom is compatible with strictest virtue," embodies the doctrine. Translated into plain English, it reads: "Promiscuous intercourse is not necessarily immoral." Only one thing is required to chasten and purify it, and that is, the bond or motive of love.

Before me is a tract of thirty-two pages, very neatly printed, entitled, "Social Freedom. Marriage as it is and as it should be." I take it to be a faithful exponent of the "Free Love" doctrines. It denounces marriage, "as now instituted," because it "binds the parties in the slavery of ownership; refuses the soul the right of expressing itself beyond its imprisonment." That is to say, it enforces chastity. The requirements of fidelity in married life are denounced as "wolverine habits that go by the name of law and order." "Blasting slaveries," "social corruption," "hymenial adultery," "prostitution in the sight of God," and a multitude of like expressions are constantly hurled in wrath and venom against the institution of marriage. "Will you," the writer asks, "will you, oh! man, be guilty of soul-murder by refusing woman the right of being the object of your love? Will you iron-case the crystal spring lest another thirsty soul may drink and be refreshed on the water of life? Love *me* only, is selfish. Love *me* only, is the voice of undisciplined and unspiritual passion. Love *me* only, is the sacrifice of the body and soul to lust." * * "If by my fidelity to love and faith the soul of my wife has become large and free, have I not reason to rejoice that others are blest by the sweetness and beauty of this flower of Eden?" etc.

Such is a specimen of the language and sentiment which characterize the "Free Love" literature. It is remarked by Buckle that the American mind is preëminently inductive. No *deductive* reasoning could possibly lead to such conclusions. There

is no system of morality in Christian or Pagan lands from which such beastly deductions could be extorted. The creed is but the defense of the conduct. When men do wrong or desire to do wrong, and are ashamed or afraid to own it, they set to work to frame a defense or an apology. They torture their brain to weave a veil that shall conceal them from their own consciences. Henry the Eighth determined to get rid of his queen, and in pursuit of the resolution, sought and found an excuse. The thought that she had been the wife of his brother, though it had presented no obstacle to his marriage with her, caused him, when he contemplated divorce, to shudder at his crime of incest. Henry was a royal free-lover, and ought to be canonized by the modern disciples of that faith.

Domestic quarrels, infidelity, and divorces, are nothing new in human history. Neither is the indulgence of lust. In a question of private vices, it is difficult to compare one period with another—to determine whether our own is worse than some past ages. When Chesterfield had completed the terms of a separation between his brother and his brother's wife, he wrote: "I have at last done the best office that can be done to most married people." This was more than a century ago. A celebrated English writer, referring to the same period, declared that a "woman of delicacy was not to be found in those days;" and again, "in those days every man liked his neighbor's wife better than his own." But vice was called vice notwithstanding, and virtue, virtue. The marriage contract was sacred in theory, and concubinage was under the ban. It was reserved for our own times to stigmatize fidelity to the matrimonial compact as prostitution, and to invest libidinous indulgence with the robes of virtue.

That the advocates of the doctrines in question are strictly honest in their belief, will not be denied. The very absurdity and enormity of the doctrines is presumptive evidence that they are honestly entertained. When a man claims to be the Savior of the world, or the God of the universe, his sincerity is not disputed. Honesty is an essential element of fanaticism. There is more honesty, I am sorry to say, in fools and madmen than in the average of rational men. The error of doctrine is of the brain, rather than the heart. The heart first strays from

the path of virtue, and then the head comes in to prove that evil is good, and good, evil.

I have dwelt the longer and the more earnestly on this topic, on account of having my sympathies enlisted very recently in two families whose peace and harmony have been destroyed by the free-love delusion. Only a single pair were involved by the wiles of the serpent of Eden. The modern serpent of "free-love" poisons the happiness of three living generations at once; bringing mortification and anguish to the aged, and an inheritance of reproach to innocent children. Let it be branded before the world as a harlot, foul and debauched, clad in the garments of a Sister of Mercy!

The human family is subject to epidemic visitations, not only affecting the body, but the intellect also and the moral faculties. Delusions such as lycanthropy, vampyrism and witchcraft, have overcome the popular mind and reigned supreme for a season. At one time honesty seems to have departed, and defalcation and fraud to prevail. Again, the epidemic influence affects the moral character and develops violence in the form of robbery, murder, and suicide. At such periods, we shudder at the great increase of evil and lament the degeneracy of the times. But if we look back to the past, we shall find that there is nothing new in the seeming retrogression, and that history is only repeating itself. Twenty-two years ago, an English* writer penned the following statement having reference to crime in Great Britain: "It is very difficult to refrain from the conclusion that we are, just now, living in the presence of an increased accumulation of greater crimes than has been before witnessed by the present generation. We do not forget the notorious criminals of the first portion of the present half century, the Thurtells and Fauntleroyes of that day; but there was not that fearful constellation of crime, as we may term it, which we witness in these days, and which almost every week increases, by some deed, which, either in the depths of the sin or the rank of the sinner, shocks and distresses the whole nation. Murders, forgeries, suicides—suicides, forgeries, murders—to say nothing of other sins, have come upon us alternately with fearful frequency, and in high places as well as low.

*"English Churchman," quoted by Elam, in "A Physician's Problems."

No sooner has one case spread over the whole kingdom, than another occurs to eclipse it, or to dispute a place with it in the public mind. The legislature, commerce, the race-course, the private family, alike contribute to swell the list. The single apartment of the working classes and the stately halls of the aristocracy, are equally the scene of lamentation, mourning and woe."

That the fatherland could so lately exhibit a picture equal in the darkness of its hues to that which our own crime-stricken country now presents, may serve to lighten the load of despondency which weighs down our hearts in view of the prevailing epidemic of fraud and crime.

It is well to study the influence of epidemic mental perturbations on moral conduct—the effect of certain "agitations," as they are called, on the prevalence of vice and crime. We have seen very lately a "hemp" agitation, in which violence has been openly and continually threatened by one class against another. Fire and slaughter have been proclaimed habitually amid the applause of thousands, and the daily press has served up to the people every morning the incendiary hell-broth, until even our children have grown inured to the vocabulary of felons, and familiarized with the idea of violence and bloodshed. What wonder that such schooling should train up an army of robbers, garroters, and murderers! What wonder that the burglar is emboldened to enter our dwellings at noon-day! What wonder that our citizens walk the streets under peril of their lives!

Of a different character, but equally diffusive and potent, is the influence on private morals exercised by the host of clairvoyants, mesmerists, astrologers, fortune-tellers, trance mediums, healing mediums, materializers and spiritists of all kinds, whose numerous advertisements in the newspapers, and announcements of lectures and exhibitions, sufficiently attest the profits of their jugglery and the abundance of their victims. Spiritism has now been on trial for thirty or forty years, and there has been ample time to develop its good, if there be good in it. And what has it done? What has it given to the world, of science, of morals, or of material value? It has revived old superstitions and developed new ones. It has crazed no small

proportion of its devotees, and bewildered and intoxicated a still larger number—for it is of itself a sort of psychical drunkenness. It has resuscitated the effete necromancy of Paganism, and distributed over the world a crowd of strolling jugglers, to desecrate the memories of the venerated dead with the tricks of legerdemain.

Far be it from me to charge spiritism with a direct agency in the production of feticide. I speak of its indirect and incidental operation. "Tell me your company and I'll tell you who you are," says an old adage. We judge of men and things by what they bring with them, as well as by what they do and what they are. Food, otherwise nutritious and wholesome, may convey into the body the most pernicious parasites. A neat housewife will scarcely welcome into her parlor her best friend, if his boots be covered with filth. An angel would scarcely gain admittance if, were such a thing possible, he were infested with vermin. I charge upon spiritism that it is infested with vermin; that its garments are covered with parasites; that it and its concomitants debase the character and standard of the popular faith and the popular logic, substituting visionary speculations for science, dreams for truth, and the illusions of fancy for the realities of life; that it peoples society with professional mountebanks and impostors; that it builds a nest that receives the egg that hatches the serpent that tempts the woman to put to death her unborn offspring.

Another department of the literature of feticide is the newspaper press. Abortionists find profit enough in their nefarious trade to pay well for advertising. Of course they do not say openly what they mean. They dare not do so, nor would the newspapers admit their advertisements if they were put in plain English. But there is a flavor in these announcements as significant to lechers and prostitutes, and to "unfortunate females," so called, and to married women who possess not the womanly nature—a flavor as easily detected as the scent of the master's foot by the hound. All advertisers for the cure of "private diseases" and "weaknesses" may be set down as abortionists; and not only so, but as the most unprincipled and villainous of the entire class. Under the guise of "removing obstructions," the hint is conveyed; or by the hypocritical caution, "not to

be taken during pregnancy." Instruments for preventing conception are extensively advertised. A few years ago several hundred instruments of this kind were sent by mail from the East, addressed mainly to respectable married ladies in San Francisco. The postmaster, having discovered their nature and design, refused, under instructions from Washington, to deliver them.

It is lamentable that this obscene literature of the newspaper press cannot be kept out of the homes and the families of our people. There are a few papers which exclude them, but they are few. It is not to be expected that the laws and customs of trade should yield to considerations of virtue and public good, in the face of the millions of dollars annually paid to subsidize the press, directly and indirectly, to the encouragement of prostitution and feticide.

But what excuse can be made for the admission of such advertisements in religious periodicals?—for it cannot be denied that the religious newspaper press is largely contaminated by advertisements which are positively mendacious on their very face, if not obscene and otherwise immoral. It is sometimes alleged that the religious editor has nothing to do with the advertising department, and is therefore not responsible. He yields a pious obedience to the injunction not to let his left hand know what his right hand doeth. His religion is that of the robber who condones with his conscience by giving to the church half the proceeds of his crime.

An impression prevails very extensively among women that the life of the embryo begins only with its sensible manifestations; that up to this period the condition is equivalent simply to an arrest of the menstrual function, and that the function can be restored by certain medicines. Ignorance in these matters is to a great extent voluntary and self-imposed. Women who are bent on defeating the course of nature enjoy a delusion that puts the conscience to sleep. Pains should be taken by professional men to inculcate the truth in these respects—to teach that the life of the embryo begins with gestation—that its destruction, at any stage, is criminal—that this can be accomplished only through violence done to the mother—that the attempt always endangers her life, and that success in the

design is liable to be followed by uterine displacements and disorders which break down the health, and are likely to impose on the offender against the laws of nature a life-long sentence of torture.

Worse even than ignorance is the character and quantity of knowledge concerning the sexual physiology disseminated through the press, either in newspapers or in pamphlets and books more or less privately circulated, or imparted by itinerant lecturers. There are men and women who appear to possess a buzzard appetite for such moral carrion, and who revel in the fetid atmosphere. Their teachings invite a class of persons who seek the knowledge only for sensual and vicious purposes; who gather poison, not honey, from the flower; who realize the idea of the danger that may flow from "a little knowledge." To such inquirers after truth it is a matter of great interest to learn that there is a period in the course of her mensual cycle when the female may be approached with impunity. There is no question that this idea, false as it may be regarded practically, has led to a great amount of seduction and prostitution.

It is a painful acknowledgment that our profession is not entirely clear of complicity in the crime of feticide. Tempted by thirty pieces of silver and more or less assured by the secrecy which is commonly attainable, individuals may be found in whom the honorable instincts and teachings of the guild are lost in the influence of unprincipled cupidity. The better motive of sympathy with the woman in her distress, is another powerful inducement. Besides, the boundary between wanton and criminal feticide, and that which is sanctioned by medical authority as proper under certain impending dangers, is not always so well marked that it can not be shifted by the interest or sympathies of the practitioner. There is but one law for the government of honorable members of the profession, to refuse, unqualifiedly except in the class of cases last referred to, and even then never to act without counsel.

Feticide then, in its aggregate form, is the final result of many influences more or less remote in their origin, diverse in their character, physical and psychical, open or disguised, tolerated, encouraged, or condemned by society. Among these we enumerate aversion to marriage, fear of the pains and perils

of child-bearing, anti-maternal hatred of offspring, calculation of the cost of rearing children, unmotherly objection to large families, newspaper advertisements and other emanations from the press, the obscene literature of "free love," the delirium of spiritism, the impulse of passion, the concealment of shame. From these seeds the sacrifice of a million of human germs is the bloody and exhaustive harvest which our nation suffers year by year.

In presenting this subject I have labored under constant difficulty, in the endeavor to express myself intelligently and emphatically without the use of language offensive to good taste. The theme is in itself so disgusting that nothing short of necessity would justify its public discussion. It is a painful acknowledgment that such a necessity exists.

